

Revivals.

FOR ZION'S HERALD.

DEAR BROTHER BROWN.—As our conference year is drawing to a close, I wish to give you a brief account of our little Zion in Belchertown and Palmer. This little Zion was organized some twenty years since, near the line between the two towns. It continues in a state of peace and prosperity, and the brethren are trying to support the institutions of the church, though few in number. There have recently sprung up in Palmer, within two miles of this Society, two flourishing factory villages, in each of which we have an interesting, growing church.

At the Three River Village, a class was formed three or four years ago. Last spring the brethren built a convenient little chapel, in which for about one year past, they have quietly enjoyed the ordinances of God's house. They number from sixty to seventy members.

At the Thorndike Village, a society of about thirty members has been formed within a few months, mostly old members.

In this village, there is a good prospect of raising up a large and substantial church, should they succeed in building them a suitable meeting house. On some part of the little field mentioned above we have had some revival most of the year. In Belchertown the work is still progressing in all denominations. Sometimes the prospects have been great for a general revival, when unexpectedly, some counteracting cause has obstructed and hindered the work. We number converted and reclaimed the present year within the bounds of our little charge, about thirty.

The battle against intemperance among us, has been severe, but triumphant, especially in Palmer, where there were five slaughter houses licensed last year to deal out liquid poison. In town meeting this spring, about two thirds of the legal voters instructed their selectmen not to appropriate any stores or taverns to sell ardent spirits to the community the present year. Notwithstanding this vote three taverns are licensed to sell.

The abolition cause is on the advance in this region. We hope to have 100 members embodied in an anti-slavery society before conference.

There is quite an impulse given to the Sabbath School cause among our people. We have formed a new Sabbath School at Three Rivers, which is very promising, and which I think will number 100 scholars as soon as we obtain a suitable quantity of suitable question books. We have a union Sabbath school at Thorndike village. Scholars present at this school last Sabbath, 60. In these little societies, there have been raised within a few weeks, for two new libraries, and to increase one old one, between seventy five and eighty dollars. So that we shall probably have in the three schools more than 500 volumes of Sabbath school books.

Neither have we altogether neglected the Missionary enterprise. The subject has been faithfully brought before the people. But many of our friends complain of hard times. However, I expect the good people here will forward by me to conference for foreign missions about \$40. I have obtained several subscribers for the *Herald* and forwarded all the money in advance. I have lectured at home and abroad on the subject of Temperance, and am now thinking it is about time to open my mouth for the dumb.

HORACE MOULTON.

Belchertown, Mass. May 7, 1838.

*Never mind, brother, don't be discouraged. Prosecute your labors in that noble cause, and the day is fast approaching in which you will have the happiness of beholding the already tottering fabric, at present upheld only by run-sellers and their deluded customers, come tumbling to the ground. May God in mercy hasten the day.—Ed. Hra.

FOR ZION'S HERALD.

SANDWICH, MONUMENT.

BROTHER BROWN.—While others are making their communications of the revival of God's work in various directions, and the columns of your valuable *Herald* are so enriched thereby, permit me to give a brief sketch of the work of the Lord in this place. This church was formed some thirty-five or forty years ago, and has maintained an honorable standing ever since; but there had not been any general revival for many years, till the recent one. It pleased the Lord to pour out his spirit upon us last January, while we were engaged in a series of meetings, the result of which is glorious. About thirty-five souls have professed to find the pardoning mercy and love of God, some backsliders have been reclaimed, and the saints quickened on their way to heaven. Though the number of conversions is small compared with some places, yet it will bear a comparison with many, taking into account the few inhabitants, and the fact that more than a common share of them were before pious. Still after a goodly number have been gathered into the fold of Christ, there remain many who stand without, refusing to be gathered in. O the sad state of impenitent sinners, fighting against God! May he awaken and convert them before it be too late.

We have peace in our borders, and no particular opposition to contend with. Our watchword is "onward," and our motto "holiness to the Lord." We feel the need of the prayers of all Christians, and earnestly request an interest in them, that God for Christ's sake would continue to pour out of his Spirit upon us.

I ought to say, our brethren in the ministry who were called to our help during the protracted meeting, together with our presiding elder, Bro. Upham, who was with us the most of the time, rendered us very efficient help. The Lord reward them for their labors of love.

WILLIAM BARSTOW.

May 22.

[From the Maine Wesleyan Journal.]

DEAR BROTHER COX.—It is my high privilege to say, that the mighty God of power has wrought at ready, a good and glorious work on this circuit, where I have been laboring fervently, although in weakness. About eighty souls have professed faith in Christ, with whom we rejoice.

Many of the brethren are seeking for full redemption in the blood of the Saviour—believing that, "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ the Son cleanseth us from all sin." For this we "thank God and take courage."

I have received sixty three on trial. Our prayers are still ascending that the glorious work may go on, and the good Spirit move most powerfully on every heart; that while the waters are troubled, multitudes may step in and be made whole. There are yet some strong prejudices to be overcome, and brethren, "This is the victory that overcometh the world, even our faith."

My circuit is enlarged more than one half in territory, in addition to its former extent.—"Brethren pray for us"—and may "the stone cut out of the mountain without hands," soon fill the whole earth. And to God be all the glory.

Yours in the bonds of a peaceful gospel.

Henry True.

Sangerville, Me. April 6, 1838.

DISSOLUTION OF THE UNION.—Mr. James, a Virginian by birth, and no abolitionist, said lately in the General Assembly of Ohio: "I am inclined to think the southerners are given to bullying, and being encouraged in it by their success, continue to keep it up in order to carry their measures. Their cry of disunion does not affect me at all. I have no dread on the subject. They will never dissolve the Union."

They have no right to do it. They have too much interest in it. They can now go into any State and recapture their fugitive slaves. If they should secede, their slaves would all run away, and they never could reclaim them."

THE MORN OF SPRING.

The grey light streaks the sky's soft blue,
And gives the lawn a brighter hue,
That sparkles in the pearly dew,
And wears a fresher green;
In wood and glen, in glade and brake,
The lark and linnet are awake,
Their merry songs the silence break,
And lovely is the scene.

The eye fast reddens in the ray
Which marks the ruddy dawn of day;
The woodland shade has fled away,
And o'er the mountain peers
The radiant sun, whose rosy light
Steals down the hills from height to height,
Till all the vale, now growing bright,
Is laughing in its tears.

[Musical Gaz.]

ZION'S HERALD.

BOSTON, WEDNESDAY, MAY 30, 1838.

Will our Preachers, one and all, use their best exertions to collect dues for the *Herald*, from every subscriber who owes, previous to leaving for Conference? Will they also bring at least one new subscriber each, but no discontinuances, if possible to be avoided?

NOTICE TO SUBSCRIBERS.—As our Agent is now sending out bills to subscribers, we would state for the information of those who have no agent in their vicinity, that they can hand their money to the Post Master where their paper is left, and he will forward it gratis. We hope that our friends will make an effort to send on all their arrearsages by the preachers at the approaching Conferences.

THE NEW ENGLAND CONFERENCE.

The New England Conference will commence its session at the Bennett Street Church in this city, on Wednesday next. The preachers on their arrival in the city, are requested to call at the Methodist Book Store, No. 32 Washington Street, where they will be directed to their places of entertainment.

In reply to an inquiry which has been made respecting the expense of keeping horses, we would state that for hay only, the expense will be \$3.50 per week. For hay and grain, 62¢ cents per day.

We presume horse-keeping is lower in the vicinity, and that pasturage may be obtained.

TO THE MEMBERS OF THE NEW HAMPSHIRE CONFERENCE.

Whereas I have been informed that there are important reasons for changing several of the members of the Committee for Examining Candidates at your next session, it is to give notice that the following brethren will compose that committee:—J. Sanborn, C. Adams, E. J. Scott, S. Kelly, and N. W. Scott. Yours, &c.

E. HEDDING.

New York, March 21, 1838.

SINGULAR PROCEEDING.

In the *Herald* of 21st of Feb. last, we published a letter from Rev. A. Webster, a member of the N. H. Conference, giving an account of a protracted meeting and a revival at Vernon, Vt. In his letter he spoke of the destitute condition of the place with respect to preaching, and the opposition and even persecution the Methodist Society experienced from the Universalists, who are great professors of liberty, but, in fact, the bitterest and most hard-hearted persecutors the church of Christ ever suffered from, if we except the Roman Catholics. We copy the following paragraph from Mr. Webster's letter, which shows the nature of the persecution his people endured.

"At our first lectures in the place, we attended; but for our encouragement, our congregation continued to increase, until the house in which we met was filled to overflowing, and many were inquiring what they must do to be saved. We then appointed a protracted meeting, and although the respectable people of the place were favorable to us and our meetings, we met with great opposition from the baser sort. They first attempted to listen us out of the meeting house, but not satisfied with this, they resorted to every means which their depraved hearts could invent, to stop the progress of our meeting, by carrying off parts of the stove and pipe; and one night, when the house was left unwatched, they removed a large number of the windows from the house, and secreted them in the neighboring woods. But through the assistance of divine grace, we continued our meeting twelve days."

Sometime in the month of April, we received a newspaper printed at Brattleborough, Vt., and called the *Vermont Phoenix*, which contains over a column of matter, chiefly in reply to this letter, and signed by the selectmen of the town, the town treasurer, the overseers of the poor, a justice of the peace, town clerk, and constable. The paper has been sent to us with a request to copy it; but we must respectfully decline. We would have cheerfully published a decent reply, but cannot make space for such a low, illiterate and scurrilous exhibition of spleen; and we are much surprised that the town officers of Vernon should have put their names to such a production, which does not even contradict a single statement made by Mr. Webster, and even admits the truth of that respecting the carrying off of the windows? If Mr. Webster has made a correct statement, we will at any time publish a decent reply.

THE GENERAL ASSEMBLY.—Our readers were made acquainted in our last, with the schism which has taken place in the Presbyterian Church. This schism has actually existed for a year or two, the present division of the General Assembly, being only its full development.

Both divisions claim to be the regularly organized, genuine, orthodox, constitutional body of the Presbyterian Church; and upon this assumption regularly proceed in all their business, each body denominated after a new secession. The *Presbyterian*, printed at Philadelphia, states that the New School could not have adopted a course which would more effectually cut them off from all legal claims upon the name or property of the Presbyterian Church. The *New York Evangelist* on the contrary, after having described the movements of the New School, says:—The manner of the organization, therefore, shows which is the true Assembly, even apart from the previous question, respecting the constitutional-ity of the excommunicating act of last year. The *N. Y. Observer* takes a non-committal position, denominating the Old School body The [Orthodox] General Assembly, and the New, The [Constitutional] General Assembly. We do not know the number of members in each body, but as near as we can ascertain, there are in the Old School 150, and in the New 142.

SLAVERY A GREAT BLESSING.

The late Southern Convention of Merchants have made the following most singular declaration to the world.

"Of all the social conditions of man, the most favorable to the development of the cardinal virtues of the heart, and the noblest faculties of the soul—to the promotion of private happiness and public prosperity, is that of SLAVERY. HOLDING COMMUNITIES under free political institutions."

Suppose in process of time—and the thing is far from

improbable—that the colored people of the South should become not only the most numerous, but the most intelligent and influential, and should then proceed to make slaves of the whites, would this be "favorable to the development of the cardinal virtues of the heart and the noblest faculties of the soul—to the promotion of private happiness and public prosperity?" For, let it be remembered, that the inhabitants of Africa have just as good a right to come here and steal away American citizens and make slaves of them, as we have to go to Africa and steal away their children. Or, they have just as good a right to make slaves of us here, as we have to make slaves of them. Should it be said that the whites have law on their side, we reply, that, to be equal with them, the blacks, when they become the most numerous, have only to make just such laws, substituting the word "white" for "black."

But is it not really astonishing, that Southern people should be so wilfully blind, as to place the South above the North, in respect to "the cardinal virtues, the noblest faculties of the soul, and private and public prosperity?" We cannot begin to contrast the two portions, for we should hardly know where to end. Suffice it to say, that some of the most intelligent statesmen of the South have themselves drawn the contrast with a masterly hand. Mr. Preston, member of Congress from S. C., visited the North a year or two since, and upon his return, at a meeting to contemplate the construction of a rail-road, made a most eloquent speech upon the superior intelligence, enterprise and prosperity of the North. This speech was published in the *Herald*, but we are not able to direct our readers to the date.

A GENTLE HINT.—When ministers preach charity sermons, or plead earnestly for money for benevolent purposes, it will always have a good effect for them to contribute something themselves, and to do it, if possible, before the box is carried to others. We believe example in this case to have a most powerful influence. If it be said, that ministers generally are not able to contribute, we reply, they are able to contribute something, and it will always make a beneficial impression upon the people to see precept and example go hand in hand.

DESTRUCTION OF PENNSYLVANIA HALL.

We have reason to think from all accounts, that but little effort was made by the city authorities of Philadelphia, to prevent the collection of the late mob in that city, or to arrest it and proceedings.

Many of the political papers have stated that the cause of this popular outbreak, was the walking of white and colored people arm in arm in Cuesnet Street, during the hours of fashionable promenading. The *Liberator* italy contradicts these assertions, states that they are purely fabulous, and coined for the basest of purposes. Not one of the Philadelphia papers mentions such an occurrence.

A lady in Philadelphia writes that the Hall, on the afternoon preceding its destruction, was occupied by a convention of ladies, and that, as they were retiring, the mob assaulted them with stones, and severely injured one lady. Rev. G. Storrs was to have lectured that evening.

The destruction of that Hall is an occurrence deeply disgraceful to the City of Philadelphia. We believe those immediately engaged in its destruction, to have been comparatively ignorant men, who were impelled to their deeds of violence and arson, by representations directly calculated to rouse in the breast of such men rage and madness, leading them to deeds of ruthless violence. If we could trace the spirit which actuates these mobs from the immediate actors to their origin, we should find in most cases, that the actors are only the agents of a class who stand and look on, not only with unconcern, but frequently with expressions of gratification.

It is well there is a law of the State providing for the restitution of property destroyed by mobs; for what can be plainer, than that a government which will not defend the property of its subjects when in peril, should make it good when violently destroyed by a mob?

THE SABBATH SCHOOL MESSENGER.—The first number of the second volume is before us. Like the preceding numbers, its contents present excellent instruction to children in an entertaining manner. We are pleased to hear that it is well patronized, and to know that it deserves to be, by fully sustaining its high character. We hope those parents who have not procured this periodical for their children, will no longer neglect it. Remember you cannot do a better thing for them, than to bring them up in the nurture and admonition of the Lord.

[Correspondence of the Herald.]

MEETINGS IN NEW YORK CITY.

New York, May 23, 1838.

BROTHER BROWN.—Since my arrival in this city on Friday morning last, I have enjoyed a rich feast. The doings of the New York Conference, now in session here, the meeting among its members of many old and dear friends, the various anniversaries, and the number of good sermons, addresses, &c., which I have heard, seem to have prepared this feast with abundant variety, and made it both delicious and nourishing. All the Bishops of our Church, excepting Bishop Roberts, are now in the city, and in turn preside at the sessions of the Conference. They are in usual good health. Here I saw some of the old superannuated members, who were among the first to enter the work in the early history of Methodism in this country. In the proceedings of the Conference they seemed to take a lively interest, and I thought that possibly for the last time they met their brethren in Conference, and like Simeon, they had come to give their last blessing, and then to die. The less aged and active members of the Conference, are generally men of deep piety, acknowledged wisdom, and superior talent; and so far as we might judge, the junior members are ornaments to the ministry, and qualified for eminent usefulness to the church.

The doings of the Conference being yet in an unfinished state, but little ought to be said concerning them. Some of the members who are abolitionists, have been referred to a committee in the examination of their character, because they attended or encouraged the Utica Convention, &c. What will be the report on these cases, and what action Conference will take upon the subject, is altogether problematical.

On Friday evening last, I attended the anniversary of the Young Men's Missionary Society, auxiliary to the Missionary Society of the M. E. Church, and held in the large church in Green street. Long before the time of service, the church was very much crowded, and great numbers went away, because unable even to get to the door of the place. Bishop Morris presided. A sermon was preached on the occasion by Rev. Professor H. B. Bascom, of Augusta College, Kentucky. I had heard much of the speaker before, and my expectations were raised unusually high. I was prepared to be carried away in spite of myself; but the half was not told me,—I listened, and wondered, and admired. His language was chaste and vigorous, his delivery impressive, his reasoning conclusive, and his imagery at times most sublime. I wondered, as a lady remarked, "whether he spoke of the same heaven and hell of which I had so often heard." A collection amounting to about \$300 was taken up, and subscriptions and pledges were received to the amount of about fourteen hundred dollars, for building a church in Buenos Ayres.

On Sabbath morning, each of the Bishops preached in some of our churches in the city. I listened to a sermon by Bishop Andrew, at the Green St. Church, after which those who had been recently elected to the order of el-

ders were ordained. The Bishop has a fervor and application, combined with depth of thought and propriety of expression, which render his sermons exceedingly interesting and profitable.

On Monday evening I attended the anniversary of the parent Missionary Society. Bishop Soule presided. After the usual introductory exercises, the meeting was addressed by Rev. T. T. Johnson, a missionary from Missouri, who gave us an account of the first introduction of the gospel (about seven years since) among one of the far western tribes. This account, so full of evidence of the power of the gospel and its efficacy to save even the degraded red man, produced a thrilling effect. Upon looking around me, I saw but few dry eyes in the congregation. He then introduced a converted Shawnee, who spoke to the audience in his native tongue, Bro. Johnson interpreting as he proceeded. We had not, however, to wait for the interpretation to know his meaning, for by his gesture, intonation and feeling, we understood quite easily what he meant. He was a natural orator. Brother E. T. Taylor, from our own city, then addressed us at some length, in his usual happy style. He was followed by Rev. J. A. Collins, of the Baltimore Conference. The only objection to this meeting was the protracted length, and number of the addresses; the last speaker did not finish till about a quarter past 10 o'clock. I have not heard the amount of the collection.

There have been two or three Sabbath School Anniversaries, all of which were characterized by interesting exercises. Other meetings are to be held during the week, which will doubtless be as interesting as those which have passed; but of these you will hear more.

Adieu, M. L. S.

MOVEMENT IN NEW HAMPSHIRE.—A memorial written in an excellent spirit, and covering almost the entire ground contemplated by the friends of temperance, has been sent to every town in New Hampshire for signatures, praying legislative action at the approaching session of the Legislature of that State. May success attend the enterprise.

THE QUESTION SETTLED.

Some writers among us at the North, have been very severely censured, for denouncing the Southern slaves as heathen. This would seem to be not a very inappropriate term, when they are thus denominated by southern gentlemen themselves. A writer in the *Charleston Observer*, in giving a description of the anniversary of the S. C. Conference Missionary Society, at the late session of that Conference, uses the following language:

"I do not object to sending from our denomination, from the synod of South Carolina and Georgia, eight or ten thousand dollars a year to the heathen abroad; far from it. But may it not be asked, whether we are doing our duty to the heathen at home? How much money is contributed for the purpose of sending the Gospel to the destitute negroes in the midst of us? Do we do our duty in just proportion? We ought to do the one, and not leave the other undone. Our Methodist brethren of this State do not feel able to contribute any funds from their society here to the parent Board at the North, which sends missionaries abroad, because they appropriate all their receipts to home missions. It is all one and the same work. But we take good care of our neighbors abroad, and pass by those at home. I make these remarks, because we ought to consider the course we are pursuing, and do more for the black man than we are doing. And our sincere hope is, that the meeting of the Missionary Society of the Conference in Columbia, may be made known abroad over all our southern country, and stimulate to the same well-doing."

We hope so too; for it is impossible to elevate the political, civil, social, moral, or religious condition of the slave, without in the same proportion hastening the day of his emancipation. If you make a Christian of him, you make him a man of prayer; and although he at the same time becomes more industrious and more obedient, yet the embracing of the religion or *christ*, and the stealing abroad of a Saviour's love in his heart, will never make him lose slavery. His supplications will ascend to heaven for deliverance, and God will hear those supplications, as he did in ancient times. We read in his word, that the children of Israel sighed by reason of the bondage, and they cried; and their cry came up unto God, by reason of the bondage, and God heard their groaning. And he looked upon them, and had respect unto them. And when he appeared to Moses in the burning bush, he said, I have heard their cry by reason of their taskmasters, and I know their sorrows.

LANGUAGE OF THE SOUTH SEA ISLANDS.—Among many interesting topics in one of the most interesting missionary books ever published, namely, *Williams' Missionary Enterprises in the South Sea Islands*, is that, treating of the language of these Islands. The dialects are eight in number, and differ a little from each other, though they all agree in one point, and that is, every word in each, ends with a vowel. The largest number of letters in any one of the dialects is fifteen; in most, it is less; yet the inhabitants never are at a loss to express their thoughts, on emotions, or to describe any of the qualities of matter with which they are acquainted. A language spoken by savages, would naturally be supposed to be defective in many respects, yet Mr. Williams says, the fact is, contrary to all we might have anticipated, that the Polynesian dialects are remarkably rich, admit of a great variety of phraseology, abound in turns of peculiar nicety, and are spoken with strict conformity to the most precise grammatical principles. Their pronouns are beautifully complete, having several remarkable and valuable distinctions unknown to us. He mentions the following as an illustration of this.

A short time since, I was dining at Bath, when the lady of the house desired a servant to bring a plate, and politely addressing me, said, "Put your bones upon the plate sir." Common as this expression is, it is certainly rather ambiguous. In the language of the Polynesians, however, there would be no such ambiguity, for they have two pronouns to express the difference, namely *foe* and *foe*; the former of which would have been used if my own bones were meant, and the latter, if those of the peasant, of which I had been partaking.

FOR ZION'S HERALD.

MR. EDITOR.—Will you please answer the following questions?

1. Should we as Christians, support men by vote for town officers, who are Christians, and men of good talents, and are well qualified, in preference to men who are not Christians, and are no better qualified for the same office, without respect to their political sentiments?

Answer. The meaning evidently is, Should we vote for a professor of religion for a town office, in preference to those who are not professors, other things being equal? We reply, that it will not do to make a profession of religion a test for office, especially in this country, where the desire for office (if we except that for riches) seems to be the ruling passion. If men saw that by making a profession of religion, they could more readily acquire office, many would not hesitate to do so, who now do not dream of it. The impression should always be kept up, that men are to gain nothing in a worldly point, by making a profession of religion. A man therefore, is not to be rejected, or preferred simply on account of his religious sentiments.

2. Should we as Christians, support men for office, in town, who are temperance men, strictly so, and well qualified, in preference to men who do not belong to the temperance society, who are no better qualified for the same office, without reference to their political sentiments?

Answer. Other things being equal, the Temperance men are to be preferred. We should think it was not necessary to give any reason for this, it is a case so plain; but alas! alas! how much are even professors of religion

warped by political passion and prejudice, and by motives of interest. We have heard of instances, where even members of the Methodist Church have voted for an intemperate man for town officers, sooner than for a temperance candidate belonging to the opposite party. This is giving a paltry preference to morality and good order; a thing above which every professor ought to feel himself, bound to what Church he may.

3. Should we as Christians, support men by vote for town officers, who are members of churches in good standing, are members of the temperance society, and men of good talents, and well qualified, in preference to men who are not pious, who oppose temperance, and do not go to any religious meeting, without reference to their political sentiments?

Answer. Yes—Yes—Is it possible, Mr. Subscriber, there are any professors of religion who do not do this? So, "Tell it not in Gath, publish it not in the streets of Askelon."

RELIGIOUS PAPER FOR THE GERMAN.—In some parts of our country, the Germans are a numerous class, many of whom are members of the Methodist Church. A mission has recently been established among those residing in the vicinity of Cincinnati, and as we are informed by the *South Western Christian Advocate*, a well educated German of superior talents and great piety, from one of the German States, has become a most efficient Methodist preacher among them.

It is in contemplation to establish a religious newspaper in Cincinnati, under the patronage of the Methodist E. Church, to be printed in the German, and called the *German Christian Advocate*. We hope it will succeed, and prove to be a preliminary step to the introduction of Methodism into Germany.

A NOBLE ENTERPRISE.—Under the patronage of the *American Tract Society*, the History of the Temperance Reformation, prepared by the Rev. Thomas Baird, from the permanent documents of the American Temperance Society, has been translated into the French and printed also into the Dutch and printed in Holland, and in the German at Berlin, in the Swedish at Stockholm, and in the Russian at Moscow, with a prospect of its being translated into the Hungarian. The Society has recently appropriated \$1000 to the furtherance of the work.

A NEW WORK.

THE CONVERT'S GUIDE AND PREACHER'S ASSISTANT is just published and for sale at the Methodist Book Store, 32 Washington street. It is a book of 246 pages royal 16 mo. Price 62¢ cents with a liberal discount in wholesale purchases.

"It is called the *Convert's Guide*, because it is designed to take the young Christian, from his conversion, through the principal subsequent duties of the Christian life; and it is called the *Preacher's Assistant* because it is designed to give the needed instruction on the most important Christian duties, in the absence of the pastor, and to say those things which he would say were he present."

I need not argue the importance of such a work. It has been felt and expressed.

The fact that the *Convert's Guide* is by Rev. T. MARSHALL, author of that blessed little book, the "Christian's Manual," is some good evidence that this is the work wanted among us. That such is the case, I am persuaded from having read the book with the strictest care.

D. S. KING.

NEGRO SUFFRAGE.—The House of Representatives of Connecticut by a vote of 165 to 33, have refused to recommend the expunging of the word "white" in that clause of the constitution which specifies who shall be entitled to vote.—*New York Journal of Commerce*.

That is, they declare that the law which says that a man shall not vote because he is black is a good law, and must be continued. Heaven be praised, that we have so recently emerged from a prejudice and a folly worthy only of the spirit of the dark ages, as to have no such law in Massachusetts.

AN EXAMPLE FOR THE LADIES.—A female Missionary Society in Trumbull County, Ohio, containing only eighteen members, has recently forwarded to the *Upper Mississippi Mission*, a box of clothing valued at one hundred and twenty-three dollars.

SPEECH OF MR. GRAVES IN CONGRESS.

ON THE DUEL DEBATE, APRIL 30th.

We presume our readers would like to see what kind of a speech Mr. Graves would make in Congress, in relation to the duel. We have not room for all of it but we present a part, to which we append a few notes. In the first part of his speech, he speaks strongly against unjust prejudice having been created against him, and about the unfair, partial, and garbled statement of the evidence, which is calculated to do him "cruel injustice." To us, such complaints as these seem strange, coming from a convicted and self-confessed murderer.

Whenever proceedings are instituted against me, I shall claim all the rights which the constitution of my country and the rules of this house guaranty to me. I shall object to be tried by a committee holding its secret sessions in one of the committee rooms of this Capitol. For, though I, at this day, might not suffer injustice, the time may come when it would be quoted as a fatally dangerous precedent. Yes, sir, the time possibly may come when that high seat which you now occupy, may be reached by a felon, premeditating his claims not upon high and towering genius, lofty and unimpeachable patriotism, and unquestionable integrity, but upon low party spirit; perhaps as the unscrupulous organ of a lawless majority, which accident may have thrown into this Hall, and who, when it became the purposes of his party to rid themselves of an obnoxious political opponent, or to degrade him in public estimation, would select, as his trier, a committee, a majority of them composed of such political adversaries of the obnoxious member, as had shown the greatest violence to visit their malignity upon him. (a) Where then would be the boasted privileges of this Capitol, where the much boasted safety of the people's Representatives, destined to the fate of a trial before such a committee, holding its secret sessions in one of the committee rooms of this Capitol, overlooking and excluding all questions, without regard to rule or law, which might be thought by their capriciousness?

Though I was notified that I might attend and cross-examine the witnesses, I supposed the privilege was extended by the courtesy of the committee to me and to him who was most closely connected with the other party, to enable us to see that no injustice was done to either party in the investigation of the subject. I thought the committee was raised, so far as members were concerned, only to investigate the subject, and report the facts of the case to the House, in the view of settling right the country, and of furnishing the basis of a law to prevent the recurrence of such affairs. I never had any notice, or entertained the most remote apprehension, that the committee contemplated a proceeding against me, until the astounding fact was announced to me, that I had been arraigned, tried, and found guilty. And that a resolution was to be offered to the House to impose upon me the heaviest punishment in its power to inflict—on an expiation from this house as unworthy to hold a seat here. When all these things were communicated to me, I shall not be surprised to see how better imagined than expressed. (b)

Deal out to me equal handed justice, and I shall willingly submit to whatever fate may be assigned me by public opinion: a tribunal to

Rus-	only son of a continuance. James E Spear, Otis Merriam.	SPEAR & MERRIAM 3m April
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Poetry.

[From the N. E. Farmer.]

"TIS DONE BY DIRT OF DIGGING."

How countless the number of modern inventions
For saving of labor and other pretensions!
And yet we can no more exist without toil,
Than a lamp can keep burning without any oil.
Let us exercise all our mechanical skill;
Contrive new machines and new theories who will,
Yet digging, hard digging, is what brings to pass
Our thrift, and the growth of our grain and our grass.

'Tis the "sweat of the brow" that provides for our food
It warms us with clothing—it fills us with food;
It pays for our pleasures—supports us in ease,
In gay, or in sober life—just as we please.
Let genius then study and scheme what it can,
Still delving and digging's entailed upon man;
And, were I to give now his true definition,
I'd say, man's a digger without intermission.

Go now, Mr. Farmer, and boast of your stock,
Your beavers and merinos, and all your fat flock,
Your famous smart gelding, without any flaw,
And tell too how Gallant and Golden can draw,
How Fillip and Brindle and Bughorn you bought
Of Hillop, the grazer, and almost for naught!
Yet digging, hard digging, is what above all,
Produced these fine fattings, the pride of your stall.

We had tilling husbandmen, workies and diggers,
Who never pretended to "cut any great figures,"
Till truth from experience knew very well,
"Who'd eat of the oyster must first break the shell."
We stick to our calling;—our home's in the fields;
We're never ashamed to put shoulder to wheels;
And, if e'er annoyed by a loafer or prig,
We say,—Mr. Silbotts, or Lounger, go dig!"

So we dig for new systems;—we dig for new plans;
For the mind is a digger as well as the hands.
Few dig for their pleasure; more dig for their health;
But the digger of diggers, how dig he for wealth!
And thus we keep digging, and follow the trade,
Till the grave-digger digs us a place to be laid;
And then, not till then, doth our digging and life
Come to a finale—and so ends the strife.

☞ We copy the following from the *Maine Wesleyan Journal*, the editor of which has good reason to congratulate himself on the possession of such a correspondent. Wonder if she knows there is a paper printed in Boston, called *Zion's Herald*?

SONG.

Soft is the morning dew

Resting on flowers;

Gentle the balmy breath

Of mid summer bowers;

Green is the mossy couch,

Spread for repose,

Sweet o'er the heather hill

The wild flower blows.

Dew on the bright flowers

Soon glides away;

Calm breath of summer

Speeds on its way—

Yellow the moss bed,

Black is the hill—

Gone are the silver buds,

Hush'd is the rill.

Days without number

Thus on the wing,

Fly as the shadow

Glides o'er the hill;

Star of the morning,

Gilding our bloom,

Lights up at evening

Our path to the tomb.

Not this our Eden home

Rocked by the blast—

Not this our beauteous star

Fading so fast;

Dark though the stormy hours,

Fleeting and short—

Bark of our pilgrimage

Soon is at port.

MARY.

Biographical.

FOR ZION'S HERALD.

Died of dropsy, May 13, 1838, sister Ruth Eaton, aged 53 years.

She was confined six months, during which she suffered much, and with Christian patience. Toward the close of her sickness, she was greatly tempted, but before the last trying hour arrived, she gained the victory, and was enabled to shout glory, glory, in prospect of deliverance from suffering, and of entering into that blessed state where

"Sickness, and sorrow, pain and death,
Are felt and feared no more."

Sister Eaton was an acceptable member of the M. E. Church nearly twenty-eight years. She experienced religion under the labors of the Rev. O. Hinds, and was baptized by the Rev. Wm. Stevens. She was faithful and served God from principle.

J. G. SMITH.
East Salisbury, Mass., May 19, 1838.

FOR ZION'S HERALD.

Died, at Great Falls, N. H., April 10th, 1838, Miss Abigail Haize, aged 20.

About three years since, sister Haize was brought to Christ, under the labors of Br. E. Trickey, at Crown Point, where she was then living. She was one of the first class in that place, which was formed soon after her conversion; but was afterward transferred to Great Falls, where she closed her Christian life with Christian triumph.

Sister Haize was naturally amiable, and after her conversion, the Christian graces shone in her with peculiar excellence. Her last sickness was short but severe, and was borne with undisturbed patience and submission to God. Her last words were, when a friend informed her that death was apparently fast approaching, "If I die now, it will be my gain."

Her beloved pastor, Rev. Elihu Scott, her class leader, and several of her class, made their last attestation of Christian love to her, by coming twelve miles to attend the committal of her remains to the earth, where they must slumber until the morning of the "first resurrection."

The sermon was preached from Rev. xiv. 13, by the writer of this, at the request of her father.

J. E. JONES.
Alton, N. H., May 15, 1838.

Miscellaneous.

[European Correspondent of the N. Y. American.]
ABOLITION SOCIETIES IN PARIS.

PARIS, JAN. 30, 1838.
I have already, I think, mentioned to you the Paris society, formed some years ago, for the abolition of colonial negro slavery. This society embraces a number of eminent politicians of different parties, such as Passy, de Broglie, Odilon Barrot, Roger, &c. They hold their meetings within the palace of the Chamber of Deputies, and assembled for the first time, this season, on the 17th inst. On all hands it is acknowledged that the public have not yet been roused in relation to the society or the object, but, if the interest excited be small, no direct or earnest opposition has

arisen; the proprietors of the French Colonies seem to admit the idea of ultimate emancipation, and the government expresses a sincere wish and constant endeavor. However, nothing has been accomplished except by the society in the persecution of inquiries abroad; and when appeal is made ritually to the Ministers, they treat the question as they do that of the conversion of the 5 per cents, acknowledged it to be generally just, lawful, expedient, and desirable, but are sure the measures ought not to be immediately attempted; that much caution and preparation is indispensable, &c. In short, they give it what we call the go-by. The settlement of the dispute between the beet root sugar and that of the colonies—how each may be encouraged without detriment to the other, and to the Fisc,—excites much deeper and briske concern. The government having stated last winter, that with respect to abolition, it felt bound to await the issue of the great experiment in the British Colonies, the society set about procuring authentic information concerning the progress and aspect of the experiment. They have obtained from the Marquis of Sigo, Governor of Jamaica, very encouraging reports, according to which three-fourths of the indemnity (twenty millions sterling,) voted by Parliament to the slave owners, had been already distributed, and the remainder would soon be, besides, that the labor of the negroes was as steady and productive as before the emancipation. But, you have seen, that the Anti-Slavery Society in Great Britain have denounced the apprenticeship system as worse than futility, as an aggravation of the old bondage; that under it, in the space of twenty-two months, 28,537 blacks belonging to the different British islands, had received beyond half a million of lashes, besides a sufficient number of punishments not corporal. The two Houses of Parliament have been inundated with petitions for the instant suppression of the apprenticeship. Of the 28,000 signatures to two petitions to the Queen, 134,000 are females.

At the meeting of the 17th inst., the Paris Society resolved to ask at once, in writing, of the Premier Count Mole, whether he intended to submit to the Chambers, this session, any prospect of abolition. In case the Ministry should deem it best to postpone the subject again, one of the members of the society will use the parliamentary privilege to call the attention of the new Chamber of Deputies to a question in which, say the society, the national honor as well as the rights of humanity, is involved, to a certain degree. I doubt that Count Mole will branch it with any definite plan of action, and the Chamber will probably plead its *neutres*, as a reason for seconding the Ministerial policy of compromise by delay. The rub, after all, is the pecuniary indemnity to the slave owners. The newspapers observe, that "the abolition societies fulfill their mission when they solicit from the government an immediate concurrence in their wishes; but their mission is not completed till they are yielding forthwith to the impatient eagerness of the societies." When the subject is moved in the Chamber, I will note the proceedings for you, as it is akin to American discussions and interests.

FOR ZION'S HERALD.

FOUR CHAPTERS FROM THE SAYINGS AND DOINGS OF RICHARD ALCOHOL, M. D.

CHAPTER VI.

After Dr. Alcohol's admission into the Medical Society of the city of Disappointment, he grew impatient of restraint, was peremptory in his demands, and a terror to all who ventured to differ from him upon the most trifling subjects of controversy. His medical reputation increased every day and his practice exceeded all the other physicians in the city. Would we could say his virtues kept pace with his popularity, and we were saved the unpleasant task of recording the shipwreck of all his good qualities. But so it was, and no evasion of the truth, or skill at palliation, can redeem his character from its ruin and reproach, which are the sure attendants of a life of vice and dissipation. He might have been seen at all hours in the day; at the group-shops and the gaming-table, giving advice to his patients, and by his blouet countenance and red wandering eyes, any one might have read his history, as correctly as though it were written in a book. But he was not satisfied with the ruin of his own hopes and character. He plotted and accomplished the ruin of thousands of his fellow beings, alike deaf to the cries of innocence and the warnings of justice.

At last, a few of the more thoughtful and independent, ventured to warn the people against the influence of Dr. Alcohol, and publicly set forth the evils growing out of the unrestrained use of his medicines. A society was formed for the purpose, called, at first the Temperance Society of the city of Disappointment, but after the name of the city was changed to Gotham, it was called the Gotham Temperance Society. Its numbers and influence were at first small, but they increased daily up to the time of the meeting of the Society, of which we have attempted a description. This meeting was well attended, the house being crowded, more from curiosity, probably, than from any good intention. Timothy Abstemius, Esq. delivered an address, in which the evils of the present intemperate use of Dr. Alcohol's medicines were faithfully and fearlessly delineated. Although Dr. Alcohol himself was present, the speaker gave a faithful representation of his whole character, a good impression was made upon the minds of the audience, a number were added to the Society. The meeting was about being dismissed, when Dr. Alcohol arose and requested permission to speak for a few moments. "Go on! go on!" now came down from the gallery in such deafening and boisterous accents, that the old meeting house of Gotham, which had withstood the tempests for a century, shook to its very foundation. "What is the subject of your remarks," inquired the President of the society. "I wish to read you the names of those persons who have violated the rules of the Society," said Dr. Alcohol, "and if proper, I will mention their offences." The President arose and stated, that as he and his brethren believed in free discussion, the privilege should be granted. Upon hearing this, Richard Scribe, Esq., and Deacon Jeremiah Shipshod took their hats and hurried out of the house with much trepidation, the reason of which we appear in the next chapter.

Dr. Alcohol began "Zechariah Altsides." "Here, I am ready for you," said Mr. Altsides. "That's the great fault," shouted a fiery son of Baccus in the gallery, at the top of his voice. "What is the offence, inquired the President?" "Mr. Altsides," said Dr. Alcohol, "signed the pledge four months ago; when he is with temperance people, he is very zealous in advocating the cause of temperance and denouncing dram-drinking, but when he meets with the opposers of temperance, he is equally zealous in denouncing temperance men and temperance measures, and even does not blush to drink enough to derange his mind and incapacitate him from doing business. He is a kind of weathercock, which turns at every change of the wind of fortune, or blast of adversity."

"Peter Haphazard." Mr. H. joined the society six months ago, and since that time he has drunk enough at four different times, to produce intoxication, and excused himself by saying, he had the rheumatism, which disabled him from walking and took away his senses. Last winter, while travelling with two of his intemperate neighbors, he drove his poor tired horses, three miles, after nine o'clock, to reach a rum-selling tavern, when he might have put up at a temperance house at a reasonable hour. Under the pretence of being sick and tired, he partook liberally of milk punch, alleging that he was beyond the bounds of the society, and therefore in drinking a few glasses of rum, he violated no pledge, and abandoned no principle. He became so boisterous, that the landlady was obliged to call assistance to drive him to his lodgings.

"Mrs. Dorothy Doolittle." "What's the offence?" asked the President, with much surprise. "Mrs. Doolittle," said Dr. Alcohol, "became a member of our society nine months ago, and soon after was taken sick,

according to report, and sent for Dr. Brandywine. The Dr. ordered her some light butters with a sprinkling of the ardent, to give them a flavor. She has been sick nine months, and is likely to be for nine months to come, if she does not withdraw from the temperance society. I leave the audience to guess the rest of the story.

"Richard Scribe, Esq." Esq. Scribe took a very active part in the affairs of our society, it being indebted to him, more than to any other person, for its existence. But his practice was at variance with his profession. He has frequently read temperance addresses, and on more occasions than one, has gone from the pulpit to the bar, and drank wine to intoxication, with some of the most notorious drunkards in the city.

"Dea. Jeremiah Shipshod." Dea. S. said Dr. Alcohol, with much joy and exultation, "is one of the original pillars of the institution, that has brought us together to-day. But Dea. Shipshod is the owner of an extensive rum distillery and store, which supply hundreds of his neighbors with the materials of drunkenness. To encourage his customers to buy his liquors, he occasionally takes a sip himself, and anon finds himself "three sheets in the wind," or in plain English, too much intoxicated to do business correctly. He has lately talked of giving up his office of Deaconship, to take off part of the curse, and ease his conscience." "Hurrah for Deacon Shipshod!" Hurrah for the cold water society!" cried the whole concourse of people in the gallery, which continued for a quarter of an hour, and made such a tremendous noise, and shook the old weather beaten tabernacle of Gotham to a degree which spread terror and dismay among the temperate community below; some fainting away, others screaming that the house was falling, and others running out into the streets with horror and confusion depicted on their countenances. When this great and sudden outbreak was over, the assembly of people in the gallery, which continued for a quarter of an hour, and made such a tremendous noise, and shook the old weather beaten tabernacle of Gotham to a degree which spread terror and dismay among the temperate community below; some fainting away, others screaming that the house was falling, and others running out into the streets with horror and confusion depicted on their countenances. When this great and sudden outbreak was over, the assembly of people in the gallery, which continued for a quarter of an hour, and made such a tremendous noise, and shook the old weather beaten tabernacle of Gotham to a degree which spread terror and dismay among the temperate community below; some fainting away, others screaming that the house was falling, and others running out into the streets with horror and confusion depicted on their countenances.

[To be continued.]

METHODIST PERIODICALS.—We have, the CHRISTIAN ADVOCATE AND JOURNAL, published in New York, now in its 12th volume; the WESTERN CHRISTIAN ADVOCATE, in Cincinnati, O., which is now entering into its 5th; the SOUTH WESTERN CHRISTIAN ADVOCATE, in Nashville, Tenn., which has recently entered its 2d volume; and the SOUTHERN CHRISTIAN ADVOCATE, in Charleston, S. C., which is yet in its infancy.

Besides these four papers, patronized by the General Conference, there are no less than five which claim filiation from the annual conferences. The oldest of these is *Zion's Herald*, Boston, Mass., patronized by the New England Conference, Wm. C. Brown, editor; in its ninth year. The next is the *MAINE WESLEYAN JOURNAL*, Portland, Me., published for the Maine Conference, Gershon F. Cox, editor; in its seventh year. The *PITTSBURGH CONFERENCE JOURNAL*, is published at Pittsburgh, Pa., for the Pittsburgh and Erie Conferences, and is in its fifth year. It is edited by William Hunter. The *VIRGINIA AND NORTH CAROLINA CONFERENCE JOURNAL*, published in Richmond, Va., is the property of those conferences. It is edited by Wm. A. Smith, and is in its third year. OF THE AUBURN BANNER, now in its second year, it is unnecessary to say, except for the information of casual readers, or those of our friends who live at a distance, that it is the *protegé* of the General, Oneida, and Black River Conferences,—is their property, and looks to them for support.

[From the New England Farmer.]

We submit Mr. Chamberlain's account of his farm, which he chooses to denominated the "Temperance Farm," because no ardent spirits have been used on the place since 1827; and he thinks it the "only farm in the world" managed at that time on total abstinence principles. We are happy that this is not the only solitary exception at the present time. Those who use ardent spirits at all now, let us thank heaven, constitute the exception to the general rule. We have likewise the pride and pleasure to tell him that he was not alone in this abstinence in the year 1827; for we certainly saw nothing more to induce him to indulge in the use of the labor that Mr. C. has employed, and this for thirty-one years; and never used any or suffered any to be used on his premises.

Mr. Chamberlain assumes that a farm, which will ordinarily pay 4 per cent. upon its capital or value, might be better than this can be done; and we believe that Mr. C. himself does much better than this; but here as in other cases we have to lament the want of some exact returns. Mr. C.'s account of his dairy room and ice cellar will be read with interest. We are not now prepared to say it is the best mode; but we think a farmer may be satisfied with that which fully answers his purposes; as this appears to do in Mr. C.'s case.

Mr. C. advertises this good farm for sale; and he speaks in another place of the extraordinary advantage of having a good dairy woman in a wife; and he speaks in a manner which shows that he is relating in a modest form his own happy experience. We should like to know in this case whether the dairy woman goes with the farm or not. I suppose he would not be content of having the dairy woman, which the state of our columns rendered necessary.

"THE OLD TEMPERANCE FARM," AGAIN.
Ma. Epitaph.—My farm is in the easterly part of Westborough, on the Worcester turnpike, by which it is divided into about equal parts. It contains 213 acres, nearly in the form of a square. The pasturage is divided, and consists of ten separate lots, amply supplied with never failing springs. The ten lots may, by removing bars, be made two, and on either side of the road. A well in my kitchen, affords water of the best quality, and enough for 1000 head of cattle in the severest droughts. From this water is conveyed to a trough in my barn-yard, by means of 320 apple trees, grafted with the choicest varieties, from which, in 1835, I gathered 40 barrels of winter apples. The trees have all been grafted since 1825, and are young and thrifty.

My farm being high ground is less liable to frosts than low lands. The corn season, or the time between spring and autumn frosts, is frequently five or six weeks longer than it is three quarters of a mile south of me. My first year, 1816, was a good one. I was situated, in 1835 and '37, (very unfavorable seasons,) I planted the largest kind of corn, it ripened so as to answer for seed and for bread, but was not, as the smaller kind would have been, perfectly sound. I have with ordinary culture, raised from forty to seventy-five bushels per acre.

No soil in this vicinity produces better wheat, and potatoes are produced in perfection. In 1824, I planted three quarters of an acre with potatoes in the usual way. I ploughed the ground twice, put on seventeen loads of green manure, and harrowed it in, furrowed it at about three feet distance, both ways very shallow. I planted seventeen bushels; the seed was large and not cut. I hoed twice and made the hills as small as I could, and kept down the weeds. The vines covered the ground so as to prevent the growth of weeds after the latter hoed. From half an acre I got 300 bushels of potatoes, the other quarter did not yield as well. I find from experience, that the most profitable crop is grass.

My barn is 125 by 38 feet, with an open space or floor through it lengthwise, and 39 stalls on the south side for cows which, when fitted with good ones, presents a gratifying sight to a good farmer. Cows taken from ordinary farms to such a farm will soon improve from ten to twenty per cent.

My house is connected with the barn, by a building consisting of a wagon-house, cheese-house, granary, meal chamber, cheese room, and kitchen. The house is 28 by 38 feet, two stories, with a cellar under the whole, and the kitchen paved with stone and brick, and the walls so tight as to keep out rat or mouse. The milk cellar is on the north side, 24 feet by 6, partitioned from the other by a brick wall.

There are five shelves on either side for setting the milk, and above these, on both sides, a shelf for ice. The ice shelves make an inclined plane, with a descent to the wall, so that, as the ice melts, the water runs down upon the wall and equalizes the temperature through the cellar. In very warm weather, we place a thermometer in the cellar, and put in ice till it produces the right temperature, which is about 60 degrees Fahrenheit. The water is discharged by a drain.

The ice cellar is on the north side of the milk cellar, 10 feet square and 12 feet deep. I put in a frame and boarded it tight on both sides of the timber, so that what I put in to fill up the space should be kept perfectly dry, as any thing dry is a better non-conductor of heat, than if wet. My intention was to have filled with pulverized charcoal. Not, however, having enough of that, I supplied the deficiency with sawdust and tan, making use of these where there was least exposure to heat. The top of the frame is about four feet above the surface of the ground. To secure this part, I made a wall round three sides and fitted in three feet of gravel. Sleepers were laid at the bottom and beneath was filled with tan. The floor was made tight so as to carry off the water, as the ice melted, into the milk cellar, where it is conveyed round in troughs, producing a good effect, and is discharged by the drain.

The result of my experiment has been perfectly satisfactory. The last winter I procured my supply of ice from an artificial pond made by flowing a small stream within a few rods of my house. When the ice was of a suitable thickness, I let off the water and could then manage it with more convenience.

I consider, that in consequence of the convenient location of my pastures, mowing and tillage, and the facilities for doing business about my house and barn, that the expense of labor is proportionally twenty per cent. less than is required to manage some farms less advantageously situated. My wife says she has worked as hard to take care of a dairy of eight cows as she does now to take care of thirty-five. Men do the milking, churning and much of the heavy work; but much labor is saved by method and accommodations. A thing very material, if not the most material to a farmer, especially if he has a large dairy, is a wife, who knows how best to manage it, and does herself so manage it, who riseth while it is yet night and giveth meat to her household. She is a help-meet indeed.

In the statement published in the New England Farmer in 1833, I made the aggregate sales from my farm for the year ending in March, of beef and pork, and from the dairy, were \$1282.37; for beef \$578.37; for pork, \$31.86; total \$2795.23. For 1838, say ending March 31, for beef \$157; for pork, \$814.12; dairy, \$1267.65; for winter apples, \$150; for potatoes, \$150—total \$2438.77. On the 21st November, 1837, purposing to sell my farm, I sold most of my stock at auction for \$1209.75. The hay and other fodder in my barn, at the same time, estimated at the current prices, was worth at least \$1500, making in all \$3938.52. These statistics show something of the business and products of the farm, but do not furnish the means by which to ascertain the net profit. When I have fattened cattle, I have sometimes paid for pasturage elsewhere; and what I have paid for grain, taxes, labor, and the cost of stock, &c. should be deducted to determine the result. Still, after making the necessary and proper deductions, I think a balance will remain something above the interest on \$18,000 at four per cent., which is said to be as much profit, or as high an interest as farmers generally pay. Good, and what are usually considered *dead* farms, at their estimated value, generally pay, comparatively, more profit than poor, *cheap* ones.

I omitted to state, in the proper place, that as my land is very favorable to the growth of fruit trees, I have paid much attention to this branch of husbandry, and made considerable use of apples in fattening hogs. I have, also, some venerable rock maple trees in view of my house, and indication of good land, and enabling me to indulge in the wholesome luxury of sugar and molasses. I may, hereafter, offer you some statements on the management of a dairy, fattening hogs, and other matters belonging to the business of a farmer, in relation to which I have had considerable experience and made some experiments.

SAMUEL CHAMBERLAIN.

THE HAWAIIAN SPECTATOR.—Some unknown friend has politely sent us the first number of Vol. I, of *The Hawaiian Spectator*, printed and published at Honolulu, Sandwich Islands, Jan. 1838. It contains 112 pages, and is neatly done up with a stiff paper cover. The typography is as beautiful as the best of similar publications among us. This number contains ten articles, the most of which are of a very interesting character. In addition to these, there are Meteorological Observations for the first six months in last year, and a shipping list, giving a full account of all arrivals at Oahu during the first eleven months of 1837, the whole number of which is ninety-six. The greatest number was from the U. States. We copy the following article, which we feel confident will be read with much interest.—Ed. H.S.

Notice of the Remarkable Phenomena in the tides at the Sandwich Islands on the 7th November, 1837.

By T. CHAS. HYDE ROOKE, F. R. C. S.

On the evening and night of the 7th Nov., a most remarkable commotion of the sea was witnessed at Honolulu, in many respects similar to that witnessed at these islands in May, 1819. One inch and a half of rain had fallen during the previous 24 hours; the wind was fresh from the N. E., equally at intervals. The atmosphere was clear and cool,—Therm. 74.5. The Barometer had gradually fallen during the four previous days, but this evening had again risen to 30.06, at 6 o'clock, when the alarm was given that the sea was retiring. The first recession was the greatest,—something more than eight feet; but being unprepared to make observations at the moment, the exact fall was not measured. The reefs surrounding the harbor were left dry, and the fish ground were mostly dead. The sea quickly returned, and in 28 minutes reached the height of an ordinary high tide; scarcely remaining stationary, it again receded and fell six feet. This was repeated at intervals of 28 minutes. On the third rising it was four inches above ordinary high water mark, and fell again six feet four inches. After the fourth rising the length of time occupied by the rise and fall varied, and the rise and fall diminished gradually, but not regularly. At 11 P. M. the Thermometer stood at 74, Barometer 30.04; wind freshening and frequent showers; the ebb now occupied 20 minutes, and the flow 10. At 11.30 it became calm with constant rain. Therm. 73.5; Bar. 30.03. The ebb and flow still continued, occupying the same space of time, but the rise and fall decreasing. This continued during the forenoon of the 8th. The rapidity with which the water fell, enabled us to indicate parts of the harbor. On the east side, the greatest rapidity noticed was six inches in a minute; but on the north, at one time during the third recession it fell 12 inches in 30 seconds. At no time did the water rise higher than a common spring tide; but the fall was about six feet below low water mark. The same occurrence is related to have taken place in 1819, when the tide rose and fell 15 times in the space of a few hours. On neither occasion was there any perceptible motion or trembling of the earth, or unusual appearance of the atmosphere.

Since the above was written, distressing accounts have been received from Maui, and Hawaii of the damage done to property and loss of life. On the leeward side of Maui the same rise and fall took place as at Honolulu, but on the windward part of the island the sea retired about 20 fathoms and quickly re-

turned in one gigantic wave sweeping every thing before it, houses, trees, canoes, and every movable object exposed to its fury. At a small village, called Kahului, in the district of Wailuku, the sea retired, the amazed inhabitants followed it as it receded, eagerly catching the stranded fish, shouting and laughing with pleasure, when suddenly the sea rose perpendicularly before them like a precipice, and rushing to the beach, buried the assembled multitude in the flood, and overflowing the shore, swept away every house in the village but one; the canoes and property of the natives were all destroyed. Happily, owing to the amphibious education of the people, two lives were lost here, but as the same occurrence happened all along the sea-side we shall probably hear of more deaths.

At Byron's Bay, on Hawaii, the same phenomenon took place. An unusual number of persons were collected together attending a protracted meeting, consequently every house was crowded. At half past six the sea retired at the rate of 4 or 5 knots an hour, reducing the soundings from 5 to 34 fathoms at the anchorage, and leaving a great extent of the harbor dry. Hundreds of curious souls rushed down to witness the novelty, when a gigantic wave came pouring to the shore at the rate of 6 or 8 knots an hour, rising 20 feet above high water mark, and fell on the beach with a noise resembling a heavy peal of thunder, burying the people in the flood, destroying houses, canoes, and fish-ponds, washing away the food and clothing of the natives, and large quantities of animals, fire wood, and timber collected on the shore for sale. The cries of distress were horrible, and in the water unable to swim among the wreck of houses, and pieces of timber, struggling for their lives, and those on shore waiting for their friends and relatives. The British whale ship Admiral Cockburn, was at anchor in the Bay, and to the timely aid of her crew, many were rescued; but for the assistance rendered by their boats many were stunned and insensible, would have been carried out to sea, and perished, as the natives had not a single canoe left that would float. Every thing was destroyed; those who escaped with their lives had neither food nor raiment left. In Kanakapa and Kahelu alone, 66 houses were destroyed, and 11 persons lost their lives, four men, two women and five children; at Waiolalo and Hanua, a woman and child were drowned; at Kanawale one woman lost her life. The amount of damage done has not yet been ascertained, nor is it known how many times the sea rose and fell. There was no shock of an earthquake felt at Hilo, or elsewhere, although it is ascertained that the volcano of Kilauwa was unusually disturbed the previous evening, the fires were suddenly quenched, and yawning chasms burst open in previously tranquil places, accompanied with violent explosions. Inquiries have been made of masters of vessels who were to the north and to the east of the islands on the 7th, at various distances, but none of them noticed any thing unusual in the sea, or atmosphere. That the apparent submarine volcanic action has taken place at some distance from the islands is proved by the wave striking the different islands simultaneously and apparently in the same direction; but at what distance we have no means at present of determining.

Perhaps the internal fires have found a new vent, which may be laying the foundation of a new group of islands in our neighborhood.—It is now 19 years since a similar phenomenon occurred here, but not so violently as the last, nor was it attended with any loss of life. On the second day after, an affecting scene was witnessed at Wailuku, (Maui.) The bodies that had been recovered from the sea were conveyed together to the church, followed by a great multitude; a funeral sermon was preached on the occasion: this solemn warning made a deep, and it is to be hoped, a lasting impression on those who witnessed it, of the uncertain tenure by which we hold our lives.

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B. S. KING,
April 25. Agent for the New England Conference.

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